

unbyndyng/ you art vnbound fro
a wyf: nyle you seke a wyf/ but
if you haue takē a wyf: you haue
not syned: & if an mayden is wed
did: she synede not/ nepeles
liche thulen hane tribulaciō
of fleisch/ but I spare you/ per
fore byperē I sepe pis ryg: pe
tyme is sthort/ anoyer is ris.
¶ pei pat han wyues: be as pouz
pei hadde noone: & pei pat wepe:
as pei wepten not/ and pei pat ioy
en: as pei ioyeden not/ & pei pat
byen: as pei hadde not/ & pei pat
vlen pis word: as pei pat vlen
not/ forwhi ye figur of pis wor
ld passy/ but I wole pat ze be
wyoute bysness/ for he pat is
wyoute wyf: is bih what rygis
ben of pe lord. how he thal plese
god/ but he pat is wy a wyf:
is bih what rygis ben of pe wor
ld how he thal plese pe wyf. & he
is departyd/ and a wōman vn
weddid & mayden peny what
rygis ben of pe lord: & she be hoo
ly in body & spirit/ but she pat
is weddid peny what rygis be
of pe word: how she thal plese
pe holebōde/ And I sepe pes ry
gis to zōm ppyt not p I caste
to zōm a snar/ but to pat pat is
honest & p zōm eynesle wy
outen lettyn to make preieris
to pe lord/ & if ony mā gelly hy
self to be seyn foul on his vngy.
pat she is ful wōm: & so it biho
uey to be don: do she pat p she
wole/ she synet not: if she be
weddid/ for he pat ordeuete aa
bly in his herte: not hanyge ne
de: but hanyge poiber of his
wille & har tēmed in his herte

pis ryg to kepe his vngyn: do
ry wel/ yfore he pat ioyney his
vngyn in matrouye: don wel
and he pat ioyney not: don bet
ter/ pe wōman is bound to pe
lanke: as long tyme as hyr hole
bōde linye/ & if hyr holebōde is
deed: she is deliuerid fro pe la
we of pe holebōde: be she weddid
to whom she wole. only in pe
lord/ but she thal be more blestid:
if she dikkly ryg ashyr my con
cil & I weene: p I haue pe
ryt of god. **C. viii.**
But of pes rygis pat ben
lacrified to ydols: we
witen: for alle we han kymyng
but kymyng: blawp charite edy
fiep/ but if ony mā gelly p he
fan ony ryg: he har not zt kuo
we how it bihouey hy to E
ne/ and if ony man louey god:
pis is known of hy/ but of met
pat ben offrid to ydols: we wite
p an ydol is no ryg in pe word
& p per is no god: but oon for pouz
p ben sūme pat ben seid goddis:
epir in heuene epir in erpe: as
per ben many goddis & many
lordis: nepeles to us is o god/ pe
fadir of whom ben alle rygis: &
we in hym/ & o lord ihu cr. by
whō ben alle rygis: & we by hy
but not in alle mē is kymyng/ for
sū me wy coltence of ydol/ til
nois eten as ryg offrid to ydols
& her coltence is defoulid: for it
is lyk mete comedyr us not to
god/ for ney we thulen faye: if
we eten not/ ney if we eten: we
thulen hane plente/ but se ze
lest peramentur: pis zōm leue:
be mand hrtyn to sht mē/ for

if ony man thal se hy pat har
kymyng: etyge in a place wher
idols ben worlthipid: wher his co
stience syen it is lyk thal not
be edyfied to ete rygis offrid to
idols: & ye syke brof for whom
et die: thal perithe in ydoli
nyng/ for ryg ze kymyng azens by
pen: & smytige her syke coltē
ce: synen azens cr/ wherfore
if mete standyng my broyr: I
thal neie ete fleisch/ lest I alai
die my broyer. **C. ix.**
Why I am not fre. am
I not apostle/ wher I
say not ihu cr our lord:
wher ze ben not my werk in pe
lord: & pouz to ope I am not apost
le: but nepeles to zōm I am/ for ze
ben pe lyde signe of myn apost
lehed in pe lord/ my defenle to he
pat aren me: pat is wher we
han not poiber to ete & drynke:
wher we han not poiber to lede
aboute a wōman a liff: as allo
ope apostlis & byrpen of pe lord
& cefas: & I aloune & barnabas:
han not poiber to worche pes
rygis: who tranchy ony tyme
wy hile oune wags: who plan
tyr a vynezerd: & ety not of his
fryt: who kep a floc: & ety
not of pe mylk of pe floc/ wher
ashir mā I sepe pes rygis: wher
allo pe lanke seyr not pes rygis:
for it is wntū in pe lanke of moy
ses/ p thalt not bynde pe mony
of ye ope pat preillyp/ wher
of ope is charge to god/ wher
for us he seyr pes rygis: for p
why: po ben wntū for us: heed
for he pat ety: oky to ere
in hope/ & he pat preillyp: in

hope to take frytis/ if we so
iben spiritual rygis to zōm: is it
greet if we repen zōm fleisch
ly rygis: if ope ben parteneris
of zōm poiber: why not rafe
we: but we vlen not pis poiber/
but we sustren alle rygis: p we
synen nolettis to pe euangelye
of cr/ wite ze not p pei pat wor
chen i pe temple: eten po rygis
pat ben of pe temple: & pei pat
serue to pe auter: ben partene
ris of pe auter/ so pe lord ordey
nete to hem pat tellen ye gospel:
to lyne of ye gospel/ but I wite
noone of pes rygis: & I wroot not
pes rygis: p po be don so in me/
for it is good to me rafe to dye:
yan p ony mā anoye my gloze/
for if I preche ye gospel: glorie
is not to me/ for nete lyth I moot
don it/ for wo to me: if I preche
not ye gospel/ but if I do pis ryg
wylfully: I haue meede/ but if
azens my wille: dyspendig is
brakū to me/ what pāne is my
meede: p I prechige ye gospel:
putte ye gospel wyoute operis
cost: p I vte not my poiber in
ye gospel/ forwhi ihane I was
fre of alle mē: I made me ser
uant of alle mē: to wyne ye mo
nē: & to ieris I am mard as a
reus: to wyne ye ieris to hem
pat ben vndir pe lanke: as I we
re vndir pe lanke: whne I was
not vndir pe lanke: to wyne he
pat weren vndir pe lanke/ to
hem pat weren wyoute lanke:
as I wet wyoute ye lanke: whā
I leue ne I was not wyoute
p pei pat ye lanke of god: but I
knowū was in pe lanke of